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CAPS.

Mr. Nyland: Santa Fe. A kind of an old group I think because one of the first open lectures ^{or} public ^{kind of} public talks, I think was in Santa Fe when one of the first, the earliest trip ^{when we came} stopped over in Santa Fe, people came from New York and some from California. And we had it somewhere, I don't know where - where was it Bill? I don't remember. Hah. I said it was a large audience I think it was mostly ~~made up of~~ made up of the people who came from New York.

What will we talk about? Work? What kind. How? What would you want to talk, that is, what kind of a state are you in? You have to consider that, I think, for yourself. The state in which you are will determine what you wish. If the state ~~is~~ is for yourself that you feel you are empty and that you could use a great deal of information, you probably would like some kind of a talk which is coherent, and where the different concepts are linked together in more or less ⁱⁿ of a logical way, a sequence. X

But when you are in a state where you are partly filled and you feel that there is something ~~else~~ else that has to be added, but you already know something but that what is there already ought to be augmented in order to make it more understandable or just about fill the bottle up to the top, then you want questions answered.

And I don't mind what you wish; I don't mind how we talk. The difficulty of then having cer - some kind of a lecture is that I talk thinking that that's what you ought to know. When we have a question and answer, it is that you ask and at least one person wishes to know something without knowing who else is interested in the same question. The problem with

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questions is that one is limited to the questions and it might be sometimes quite difficult to connect them. When there is ^a ~~some~~ kind of a talk you can talk really in a certain sequence and build up certain things logically from one thing to another and come to a conclusion which is, and could be, acceptable.

If I start to talk about work, ^{and} ~~if~~ I try to explain in an ordinary way what is meant by objectivity, or by an 'I', or the creation of that kind of a faculty, or the purpose where - why it should be created and what you - if it is created ^{what} you should do with it, or ~~a~~ rather what you ask of it. And that linking up with the acquisition of knowledge about yourself and truth, and very soon you start to talk about yourself - when you wish the truth, that you don't really get it by just the acquisition of an 'I', and you have to ~~work~~ a little bit more and a little bit longer, and then when it is work and you feel that it is sometimes difficult and almost immediately there comes in the motivation of why you should ~~work~~, or why it is necessary, and why sometimes people say it is an absolute requirement, or sometimes ^{that} it is said that work is so necessary that it is like breathing. Then of course you become philosophical about it, because what kind of breathing do you really mean? In breathing in ordinary life it is essential ^{once} ~~for~~ the maintenance of one's physical existence and that it is necessary in that kind of an existence to satisfy the demands of your feeling and your mind. And of course one knows of course that if you stop breathing you stop living. So you say it is as necessary as breathing, then there must be something alive that you try to do and which is dependent then on ~~work~~.

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And this way we say that what is Work should give information and knowledge. And the kind of knowledge that becomes reliable because otherwise what's the sense of Working. If you start to work for something that might fall down in a couple of years you don't really want to work; you want to have something that you can put right down on any kind of foundation, as long as it is a firm one. And that then from there on you will say I will build a house, ^{but} ~~and~~ this house has to be livable and I want to have it occupied by me for years and years and years. In the first place as long as I live on this earth but I hope also, longer than that, because my interest is not simply to satisfy my ordinary condition on earth. I trust that my body, physically, is just about sufficient for the period of living on earth which is allotted to me. But the problem for wanting to work on oneself is accentuated by a desire ^{for} ~~of~~ something else which is not just physical existence. And then when one starts to think about the necessity of a development or, even, evolution, or the building up of an inner life, or ~~the~~ understanding of a spiritual quality which is, you might say, another side of one's life, or the reason why one wants that kind of equilibrium within oneself because ordinary mind and feeling do not seem to satisfy, or that even when there are questions, they are not answered, and they should be answered because the fact that you ask the question is already sufficiently indicative that there ought to be an answer because otherwise why would you even have the question. And that even when one says then, a person is in an unconscious state and wants to have a state of consciousness, also simply the statement of saying that we are unconscious implies that there must be something that is conscious, that

is real, much more real, at least, than the unconscious state. If I say that a man is mechanical, I look almost down on it, because I don't want a man to be mechanical like a machine. I say he has to have human qualities. It must mean that it is not mechanical, but what then do I mean by mechanicality? And is it possible that that kind of mechanicality exists that I can do something about it if I want to change it into another kind of a state. And then what is that kind of state that I want to reach? If I don't like mechanicality. What else is there for me? So we start to identify, that is, to classify, as it were, states of mechanicality with a state of unconsciousness. And then we dare to say that if that state for oneself can become conscious then of course we will be less mechanical.

Now are there questions like that, questions about the seriousness of life, that I wish to develop that which is unseen, that which goes beyond your feeling and your thought, that what reaches out, away from the earth, that what yields, if possible, to the attraction, I would sometimes say, of the cosmos, or the universe, or the satisfaction of religious feelings, wishing for some reason or other to understand oneself much more in depth, to really attend, in thinking and feeling about certain things which have value, and then try to determine the kind of valuation which is important and what kind of measure one should use for that kind of ^avalue. Even assuming that if ^{such} that kind of ^avalue could be reached that it would be satisfying. And you see, thinking about that, one comes to a conclusion that one is really not satisfied with the way we live, and that there must be certain problems, certain conditions, certain things we do not know which we should know or wish to know, or

when we feel we are entitled, that we must know, that we are convinced that it is absolutely necessary to know, that we have a right to know it, that it is silly when certain things are not divulged, that there are secrets which are kept, that we have suspicion that there are secrets good perhaps ^{good} ~~for~~ esoteric people, but then why isn't it possible that I also become esoteric. And what is in the way for me to understand that kind of ^a growth or a change, or a wish which I would have that I can say that then and then I am entitled, And who do I address it to? And who is the holder of such secrets? And how can I find out where that kind of a person lives? And how can I write him a letter and ask him to answer me because I am honest, and I am serious, and I want to find out. And if there is any keeper of such secrets for me, where is his address and ^{his} telephone number? And how will I identify myself? How will I make him tell me the truth? What is it that I can tell him to show that I am serious, because he doesn't know me? When I have a telephone number I can say I got an introduction from so and so who's a friend of yours. And he will say " Oh ya, and what is it?" And then maybe you stammer, and he says tell it to me, because I have not much time. I have so many things to do regarding the universe. I just cannot waste my time to give you a couple of answers for, any kind of a secret that may exist. How do I know that when I tell you, that you even can use it, or that it is used properly." I think many times ^{we} ~~that you~~ do have such thoughts, that we become dependent, that we wish that we could ask God, that we could ask for his telephone number, and that if we could phone him, that we hope that he will answer, and

of course that he answers in English. And it is very strange to say that, because who is God? And who am I?

I think it's necessary to realize that it may be a long time before that kind of an exchange can take place, and in the meantime I look at myself. And I see what I am and what I believe I could become, am not. I become quite serious about myself and say, "I lose a great deal of energy, unnecessarily. I fly off the handle. I get angry, for no particular purpose. It doesn't help me. I am many times in negative states and I hate them. But I cannot get out of ^{them} because I don't know what to tell. I cannot tell my feeling to be different. My mind doesn't have that kind of a language. And even if the mind would like to study that emotional language, where would I go to school? to find the language of my emotions, because, you see, many times I know there is a conflict between the two, and I would like to know how to approach one or the other. So I say with my mind, there ought to be a language of my feeling. And I study it. I study my feeling, and then discover there is no language. The feeling is not complete. It cannot speak. It can express itself, but it needs the assistance of my body. And then I say, what exists with my feeling, when it has to go lower in grade, lower down the scale, because you see I consider my body a little bit more inferior compared to my feeling. And that the feeling then has to use for me, my me, as a human being, my body ^{for} as an emotional expression for a feeling, with which I want to express certain things that have a higher value than I have for myself. And I still have to use words, or the expression of the body in some way or other and I call it behavior form. That I take on certain postures, that I have expressions in a certain way which

give an indication that there is a feeling within me, and I am dependent on that body. And why is it that this body itself, is not sufficient unto itself? One also needs a feeling. And why distinguish between a feeling and a body if they actually have different functions to fulfill.

That is one particular problem. And it is a big one, because that's the way a human body happens to be made up. And I start to question if that is really the right kind of a makeup. That that is really meant that the body should be like that. And I start to think about the Old Ages, if bodies and feelings and minds were different. Or I start to compare it with the little children, if their feeling is also dependent on the expression of a body. And I question it for myself, when I have a feeling is there another way of expressing it. Can I just be, and have a feeling, and not express it at all. And I find out I cannot do it. I try it with my mind because there is also the same kind of a problem. My mind is active. It wants to express the thoughts, sometimes by giving an order to become active, an order directed to my body, or muscles to get busy in accordance with what I think. And there are periods I can keep my thoughts all to myself. And I don't have to act on it. And I say how fortunate it is that there is that kind of ^αcontainment within my mind, my skull, the way my, my brain happens to be, that it does not need any expression. It can stay there, and not say anything. And perhaps it goes on, just thinking - although I do know that although it may not be able to say something or it can even prevent it from certain things being said. I cannot prevent food coming into my brain by means of sense organs, and I also know that if I shut them up, then I also die.

In that way, looking at oneself, and looking at this kind of a body as it performs, and as it has thoughts and feelings, and as it has conflicts between those two, and trying to find out why is it that there should be a conflict, because a man ought to be completed, as he is as a man, because his body is willing enough to let different organs take place within, that is, be there, give them a place to, to be there and to function. So that there is a certain friendliness on the part of the body, that it allows certain organs to be formed. And it houses them, and to some extent even, it takes care of them, because if the body is eating, my organs are also fed, and the different kinds of food sometimes are given to different organs themselves. My brain can have brain food. My heart and my feelings can have different kind of food. Sex can have different kind of energy. Also from food, whatever I ^{I eat} eat, and my body as such, in a physiological system of digesting, will take care of the organs, so I say, there is a friendliness.

But then, why should there be within myself a disagreement. And sometimes we call it a civil war. And why should it be like this? I do not understand that when I consider myself. I can understand perhaps that there is a reason for this kind of an affair, when I consider the conditions under which I have been brought up, and also the kind of education I've gotten, and also the fact that I happen to be on earth, and then I am influenced of course by all kinds of extraneous influences, which some of them I don't even want. But when it comes to a consideration of the completeness of myself, and when I see disharmony, I am led to believe that that kind of a state is not very good and not really agreeable to me. And again

I telephone God and I say what's the matter with me? Why did you make me the way I am. I start to question the wisdom. I don't understand certain laws. I see, they operate. I see many things happening on this earth which are accidental. I do not know a law for them. And then I say to God, why don't you give me wisdom so that at least I can find out. If you don't want to tell me, and you may have reasons for not telling me, then at least I want to find out by myself, provided you allow me.

That is the state of a man who then starts to search, to seek out, to wish to be on the road ^{to} discovery, who is not satisfied with the conditions he finds himself in, in life as it has to be lived. Then he starts to speak about unconscious states, about self consciousness, about the possibility of development, of the hope for evolution, of being bound by this earth, of becoming and constantly remaining a part of an involutionary law, not understanding what ~~as~~ meant by that, then only as a certain current of life, streaming through the universe and crystallizing out at certain places, and then in the form of formations, of forms of behavior of that what are crystals, as it were, coming to the conclusion that that what is then created as a form of life in a form has a certain task to fulfill in regard to itself and also in relation to other crytallizations which may be on that road of involution. One comes to concepts, of course, like ^{that} that what is as a current as if flowing from a center - it is the logical way of imagining that certain things exist, because from a center I can understand that it flows out to the circumference. But why should there be a center? And I don't know even if a center is so necessary to understand a current flowing in different radii. But maybe there is just one point, and then

extending that kind of ^acurrent to another point, by the movement. And I still question, why should it move? Why shouldn't it be, and just be.

But you see, a man on earth is not just being. He just continues to walk; he continues to live; he continues to express his life, because he's not a man when that life is gone. When he dies his physical body is not the manifestation any longer, of a man. And so we link up the existence of a movement, or expressions of life, through a form which is a man by appearance, with that what is really the essential quality of the man who is living. And we call that life within him. And this brings a little bit of a solution to the question of what is a man doing, when he tries to consider his feeling, and he needs then his body for an expression of such a feeling.

If I can understand that there is ~~such~~ a division between life, as such, without a form, and life being expressed within a form, I can say that that what is life within my feeling can be expressed by means of the form and ^abehavior of my body, that it ought to be able to exist also by itself, like a mind can have thought processes existing by itself without wishing to take on a form for expression. Then I have a certain solution, because I may start to seek then, how can I separate my feeling from the expression? How can I learn to become in that sense, twofold.

A man when he starts to search for these kind of solutions will have to understand that his feeling is of a different kind of a quality, as rates of vibrations, and, that is what we call them, of certain matter, instead of matter just existing for whatever they are. That matter in itself, chemically understood, is just a combination of certain molecules, which then, when they

exist together and are held together ^{by forces} from within by cohesion ~~but~~ they then represent certain forms of matter, but there is not life necessarily within it. But as soon as life enters into any kind of a form then that matter starts to become alive, and we call that a feeling, when it is aliveness, not when a matter is moving by itself as a lump or as a conglomeration, but when there is a relationship between the different materials of the form as matter, which in relationships to each other start to move without even changing the outside form. Then I go over into a different kind of existence, and I call that "feelings and emotions," when such vibrations are deeper than the surface.

The same process takes place in the mind, because one wants to understand the mind as it functions, as simply a mental ability. And when that kind of a mind takes place and it is, that is whatever takes place in the mind as a result of receiving impressions from the outside world, and the sense organs conveying forms of energy as derived from sight, or from hearing or from touch, and then being digested as it were, and carried to certain parts in the mind, and then producing, almost I would say converting that energy into thoughts, into a capacity to think, into different departments assigned to the functions of the mind, and making, then, differences between such functions, like a formulatary, like that what belongs to the front of the head, like that what belongs to ponder, pondering, the ponderability, that what belongs in those kind of thoughts which have a close relationship to my feeling, my thalmus and hypothalmus. The constitution of the brain as it is now, as it has been. The fact of many parts of the brain are not functioning, and that there is still machinery available so it could function. The

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nonfunction of the pineal gland, the nonfunction of the pituitary, of the different things that have been atrophied. And I know a little ~~xxx~~ scientifically about such conditions, and I ask, and I keep on asking, why is it that man is in this kind of a state, when sometimes one reads in religious literature, that he is a child of God. And to assume that, that one is, and on that basis again, asking God, "Is it true?" At such a time he gives you an answer. He will say " Yes. You find out. Work."

And then it's very difficult. What is this Work? What is meant? I say " I can walk." I can say I can do all kinds of things with my physical body. I can become very dextrous in the manipulation of my hands and feet. I can twist my different limbs in such a way that I even become unrecognizable. I can do the most idiotic things with my body. I can lift weights. I can overeat. I can expose it to cold. I need not get sick, as long as I take care, for the average sleep, for the average rest, for the average amount of exercise. But he cannot mean that kind of a work, because I have done that all my life. So is it the activity of feeling? I ask that because you see, this was like a command from God. I read it somewhere. I hear it from some people. And I say " Maybe it works, if I know what he means by Work." I say " Is it activity of my feeling? Being exposed to all kinds of influences from the outside, which reach me, mostly, let's say, of an artistic form in which I become engaged, or which affect me, and I am concerned about." Or the different thoughts which produce in me also concepts of a certain kind which I call religious, that is, have a relationship to that what is higher than I am, and at times even hoping

that I could aspire to that kind of a level, knowing well enough that I am living now, on this kind of a level on earth, and I wish to reach something else. I look at the sun many times during the day, and I say " How marvelous it would be if I could live there." Then, of course I know, because there are so many different thoughts in one's mind that if you tried you will have a difficult time. You have to go through the planets. And what do you know about them? And I say " Of course I don't." Maybe we can go to the moon. And we discover a little bit and bring a lot of stuff back. And we can analyze it. And we feel very happy. But we go to the moon with our own subjectivity of the earth. That is the trouble. We don't know how to prepare ourselves to go to the moon. We only can go when we go in a world as a little part of this earth, and being able to breathe sufficient oxygen to maintain ourselves in a suit which is then impermeable, because the moon has not the kind of atmosphere we have here. And we know that. And we prepare, and we hardly dare to open our mouths because we are afraid if we do, we would die on the moon. And we bring towards that moon, our knowledge, and we don't receive anything, really, from the moon itself. But even then we keep on thinking, we want to go to Mars and to Jupiter, and all kind of other planets. And of course we don't know how to prepare. We don't know ^{what} ~~are~~ we are. We simply say " We are what we are, and that ought to be enough, and we, people of this earth, we, the knowledgeable ones, the wise man, we wish to make a trip. We want to go out to sea. And we will conquer the rest of the universe." " And I hope," one says then, " we will be there first. And we plant a flag of our nationality to tell." And then I question it. To tell whom, what? God? That we have been

there first, or anyone else who might come afterwards, and then fall down in admiration because we had such scientific knowledge, And we adore it. And we love it. We publicize it, and we fall down on our knees for that kind of achievement. And what does it do to us? We, poor people, still having to buy a loaf of bread, still having to live on this earth, still having to meet economic conditions, still up against the behavior of other people, in all their hypocrisy, in all the - in all the different things they do to us, and what we ~~y~~ do, unconsciously, to them. And not wishing, but we do just the same, because we have no command and no order, and no law that we can administer, and we remain subject, as we say, to the laws of unconsciousness, to the laws of the earth, to the laws of our own subjectivity. And we come to the conclusion that this kind of ^aresearch, that we are bound, and really, very poor people, and that only the interest in being able to go to the moon temporarily prevents us from thinking about the sadness of our condition, and that those who are, you might say, in power, and want to continue that way, have all kind of ways of creating conditions which we then become engaged in, and which then prevent us from actually seeing what is taking place, so we become interested in sports, and listen to it day after day over the radio, of who does this, and how marvelous so and so, and the score is like that, and unfortunately it was not really that score but, something else.

You know. What is our life? What are we really interested in? And I still believe that that kind of research about ourselves should go on. It should try to find a language, so that that what we call feeling can develop on its own and become an emotion, and not be dependent on the body. That's the first thing I wish - to

develop a possibility of learning that language, and at the same time recognizing the language for what it is worth, and then using it for the possibility of making this feeling actually be pronounced.

With the mind it may be a little difficult. In principle it is the same. When I see the different departments ⁺ operating for me, and of course adjusting themselves to the conditions of life, and there are already several departments who are functioning and probably a little fed up, I hoped that my mind would function by itself so that it actually could stand on its own feet and that it really would be intellectual, that it would really give me facts which are without any question just facts.

But you see, I am a human being and the same way as my feeling interferes with the behavior forms of my physical body, my feelings also start to interfere with the functions of my mind, and that happens to be the condition of what we call the three centers of a man when he is unconscious. Sometimes it looks as if everyone is taking in each other's washing. They contain themselves to some extent. Then they run next door to ask for a cup of sugar. I said the other day, if they only could ask for a cup of objectivity, then the solution would be found because then the three centers could function independently of each other. And that is really the aim that one is after, not to have interference of dislikes and likes, not the interference of the mind itself in the mind with associations and all kind of different kind of thought forms, which are formed ^{and then} ~~again~~ crystallized out as a mental function in order to become more intelligible. The mind is also in a very poor condition because it is not even original, then only in exceptional cases, and in most cases it is

repetative, and when it functions and it is affected by the influence of the outside world, that what I am as a personality becomes reactive - no particular activity that I could call my own.

You see the solution is - actually what takes place when that what I am in an ordinary sense, when the particular activities of my ordinary personality, are reduced to a minimum, when I go into a state of sleep physically, when I rest at night and then I dream or I just rest, and in that process the three centers are disengaging each other from each other. They start to function separately from each other. They start to be able to receive impressions separately. They form, in a dream, the combination of different thoughts, and thoughts which are then free, and not bound by the conditions of the brain, which then form certain dreams which for us, in our subjective way, of course are not always understandable, and which we try to interpret. But not even then realizing that what takes place as sleep for a man is very definitely of such value to him that he needs it in order to come to equilibrium - to an equilibrium in his ordinary life, since, when he is in this sleeping-waking state he is constantly destroying the existence of himself by the interference of one center into the other. And he cannot come to any logical, clear conclusion.

The state of sleep and dreams of course are not understood. It is not known that such a state exactly when the three centers become ^{separated} ~~separated~~ from each other and can function, then, in a separate way, that that is the time they can be affected in a much more normal way by forces existing in the outside world

and whichever way you now wish to philosophize or read or think or even believe in what is taking place in dreams and the effect from a spiritual life which then at such a state in that state to man can actually communicate certain information which he cannot get when he is so-called awake.

It is the question of reaching that state of awakening, by being actually open to the possibilities of receiving information from other worlds or from worlds existing already in different forms of manifestations, and where there is no longer dependence, as far as we are concerned, on the form of this physical body. That that is an aim to reach so that then we will know what actually can exist and that it is necessary for the personality to change in such a way that the three centers can start to function independently of each other, can gain their own language, and ^{then} can build up that what is necessary as long as there is any kind of potential in any one of them.

So you see, this brings up this question: what is really self-consciousness? what is really meant by aiming towards that to free oneself from the condition of chaos which exists in an ordinary unconscious state for a man as he is living on this earth. And not trying to determine what is the reason for it. Simply stating the fact and becoming quite pragmatic about that. ^{That} But if that is the case, where is the means that I can actually separate on this earth, in living in this body, the three centers - my physical center; separate, by itself existing, being in conjunction with any of the other centers,

but not being overrun by them against the will of the physical body. That the feeling center can actually, in the existence of itself, can start to grow out the way it ought to grow out because it is as yet not fully developed. That then it has the freedom for further growth because it is not bound any longer by the physical body; and it need not use, be used, for interference in my mind. And the same thing as a principle, applies to the mind itself. But it could grow out and have its potentiality fulfilled. But one says, is it possible to make out of the mind truly an instrument which can function in an intellectual direction, as purely receiving facts without further interpretation. Then only such facts existing by itself, and where then the value of that fact is not - - is not - how will I say that? - is not any longer subject to any kind of interpretation. That it is not questioned. That it is accepted the way it is because my intellect is only interested in the recording of events, of things outside of me, to produce within me, an image, so that then that what is outside becomes a world for myself, and then, when it is not interfered with by means of my feeling and when it is not necessary to have an action as a result of such^a thought, that then the thought becomes pure.

So then this is the aim that one should strive for. And now the question is how to develop the method to reach that kind of an aim. The aim, of course, is to become non-subjective, to become that what one is in a state of physiological sleep, but with a controlling factor which means aliveness in each center, which then can function as a center independently of the other two

and in growing up to the fullest development of such a center can receive information consciously and not any longer be dependent on a state of sleep for contact with what is called, in ^{psychic} ~~psyche~~ terms, the masters, or, through a medium having a contact with the spiritual world.

It is right to find out what is taking place already without our knowledge, but if one wants to become a man and grow up and wants to receive knowledge, then it has to be the kind that's going to help him to become a real man.

And so Gurdjieff talks to us many times about how to become that kind of a man. He determines it; he defines it as something. He says harmonious. He says a man in balance, a man where the three centers are free, where the three centers have been developed fully, to the fullest extent of their own ability. where a man has a choice to be fused, with the three bodies becoming one, or to select - that he still wishes to remain on earth until his task is fulfilled.

That was it, wasn't it?

Side Two

Alright, John?

we call that kind of a state non-subjective, And of course for short we say it is objective. That is that it has freedom from subjectivity. It means that when I could reach that state I would be a different kind of a man, because that what is lacking is exactly not the fulfillment of the growth of what could have the potentiality now, and where I need the key in order to change that potentiality into the actuality of a

fulfillment. Because it is necessary to understand with that mind that man has to be different, is simply that if one doesn't do it a man remains constantly what he is, although he may acquire a great deal of knowledge of himself, of different parts of the world, of different space items in the cosmos. But for his own growth he remains one and a half - that is, one center developed to a full-grown body except for the fact of dying, another center half developed, which on an octave scale ^{is} only do re mi, and the other, primarily, a do, and not developed really.

And so, if his development would include the development of that what is now potential then there is such a tremendous change in a man, which is not recognized by Mother Nature, and is not recognized by the Earth. That a man as he is on earth is quite sufficient to be what he is, and whatever adjustments he has to make, there is enough flexibility within the centers as we call them, to act a little bit, more or less, superficial or deep. But we see well enough that if actually something should take place in a man to regain or to establish his equilibrium and to have a function of his activities which are in harmony with each other, that there is no friction unnecessarily produced, and that that what can function is for a different kind of an aim than only the fulfillment for himself in the satisfaction of his life being crystallized out the way it is. You see, what really takes place is that a man of that kind starts to rebel, because he doesn't believe that he ought to stay any longer on this earth than is absolutely necessary. He is perfectly willing to assume

that when he is born here for some reason or other, and he does not know why, that there can be at a certain time in his life, an acceptance of that particular life. And even then he can take on a responsibility for it and trying to do the best he can, and become as nice as it is possible without meanness. But you see, it is not really a solution if he must believe in the possibility of a further growth. And then he looks at Mother Nature, and he looks at this earth, and he says " why don't you allow me to grow?" why does it take place with everybody who is remaining unconscious, not knowing, so many not wishing, so many not even thinking about the possibility of that. And one doesn't understand why mankind happens to be that way. And the thought about that, of course, must mean that there is another kind of a purpose which is a secret for mankind. That is, why is man actually born on this earth and one studies that as well as one can in the consideration of what we call this involutionary law, this involution itself in which then the earth has been crystallized out at a certain point, for a certain purpose, for the maintenance of the universe as a whole. And although we do call that a cosmic ray, we don't really know what is the meaning of it. Then only if we study this earth and see that mankind, living on this earth, and being born and dying, must fulfill a function which is really the maintenance of the earth itself, the way it is, because, in the place of that kind of a cosmic ray, the earth is unfortunately situated in a particular position, which, on a scale of an octave happens to be the note fa. One can say that is the cause why the earth is the way

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it is and why mankind is that way and why mankind is unconscious. Because if he weren't he wouldn't want to be used in a mechanical sense. ^{And} So Mother Nature in the beginning is against the wish of a man to grow up. She wants to keep him the way he is, Without asking questions, a man becomes like a herd of sheep, for the purpose, as the sheep is, to give off wool in the process of living. And the shepherd is a nice man. He keeps him alive but he wants to make sure that the meat is fat and that the wool is profitable. we know, when a sheep is black. we know what happens when there is that kind of disagreement, that kind of disobedience, that kind, even, that wish on the part of a black sheep to leave the herd because he doesn't feel at home.

You know, Gurdjieff requires that a person is not at home in this world. That he not only questions but that he becomes really nervous about having to exist like this. That he continues to say to himself, "why is it necessary for me to remain unconscious?" why isn't it possible for me to see? And this is what happens in his dream. His dream physically gives him a chance to see what might be the possibility. But when a man starts to dream during the day he dreams about the possibility of being free. And that is marvelous, because if he only could wake up out of that daydream he would realize that he is bound.

So, the first thing for a man is to understand that he has to live under bondage, and that there are the experiences of daily life which indicate that and which he can question and for which he has to have honesty to actually see that he is held back, and that what holds him back is his identification

with the outside world. That what holds him back in the second place is the constancy of his thoughts which project possibly in the future that what he might wish to become in accordance with his own thoughts, and that what he has been, and seeing his past, that he wants to look at it in a certain way of satisfying himself, so that more and more he can believe that what he has been, and is there in his past, and the longer he waits, and the more the past disappears in the distance, then then he can actually believe that he was much and much better than he actually was. A man does not want to face facts. He does not want to believe, even, that there is a possibility for a black sheep also to grow up, even if such a sheep grows up outside of the herd and is no longer responsible to the shepherd.

It is a question then that ^{the}man does not want to be responsible to Mother Nature. Mother Nature brings him to a certain point of his development where he is useful ^{to} Mother Nature herself. For the Earth, because of the attraction of the Earth, is satisfied that a man cannot fly away. And then realizing his blackness he will say, 'I don't belong.' Because the whiteness of a sheep, for me, is only a reflection. I want to see if it is possible to change this blackness into certain forms of life. And that for me I do not wish to live in blackness, or in certain periods which I call negative, and which for me are like the earth itself having periods of darkness when there is no sunlight, and periods of lightness - or being lit up because the sun happens to rise above the horizon. I say to myself, maybe that is a good example. Because what causes

the sun to be when the sun shines on me it gives me a shadow. I can understand it because I am in the way of the rays of the sun. And the sun is interfered with through me and by me. And so I say, if it is possible for me to go to the sun, then there will never be a shadow. There will always be light. Such is the aim of a man. And he starts to apply it in the different ways of his ordinary unconsciousness. And he starts to identify that what is conscious with the condition of the sun being in its proper place. And he starts to realize that that what is the sun within his own little world is his brain^s which cannot have the name of a sun because it is not fulfilled as yet. It has not even grown up. And to study, then, oneself and to see what is the brain. what is that kind of a mind? What are the feelings or the kind of emotions which he wishes, and the body, which is there for a man. I call it his own solar system. And of course the solar system indicates that his body is the earth and that the planets are his feelings, and that his mind is the sun, and should be, and should be functioning like that. And that the development for a man, when he can grow up, when he can develop the two centers which are now undeveloped to its fullness - to their fullness, that then a man in that kind of a state, consisting of three bodies, that then actually the mind has become the sun for him. That what are the planets and the emotional states^{ques}, they remain. I call¹ it sometimes the queen, when I compare the sun with the king, and that what is the body has become the servant.

You see one starts to think, and one wants to find out, what is this way that Gurdjieff talks about. It must of course indicate

the road to objectivity. It must be an indication of the looseness between feeling and body. It must also indicate that if an emotion can exist without a body it ought to be possible to have an expression of life without the body existing. And this, you might say, is exactly what Mother Nature wants to tell each person, that in accordance with the laws of nature all of us die. And that means that the physical body is not any longer available for the expression of life. And that's why I say there is rebellion in the mind of a man who starts to search. He will say " I was born. I have life. I have worked to keep it going. I have maintained it. I have gone through sacrifices in order to keep healthy and well, to keep my thinking processes clear, and to be not too much involved in my emotions, and to have given my body enough to be able to live and to continue on this earth." And although I say, yes, I will die, why should all of me die? And what is this kind of an assurance that Mother Nature tells me that's all there is to it. I don't believe her. When he starts out on his own, as a road, on a road of adventure, because he says " I am going after the Sun. I want the Sun to be my center, not my particular earth."

Astrologically, you know, there are two kinds of charts - the geocentric one which we always use and everybody makes, the heliocentric in which the Sun is the center, ^{which} then, from the standpoint of the Sun, considers the planets in the position of the earth, and the effect of the planets on the earth, which is quite different from when the earth is in the center. There are so many indications of the existence of that kind of esoteric knowledge, when we understand symbolism, then we see that there

are many, many things which already had existed, and apparently had been lost - certain sciences, certain doctrines, certain ways of behavior, certain philosophies, certain conditions existing in civilizations many centuries ago when there were definitely forms of life with which we are not familiar, and which we don't even know about, and try to find by anthropology or by investigations, to find out actually what did take place at that time, and putting two and two together in very great fragments, not really knowing, but nevertheless coming to certain conclusions regarding Egypt, regarding cultures many, many layers, buried below the sand. Of course that kind of an existence of the earth there is no reason to assume that the earth was born within our own history.

But when it comes to the question of aliveness we always deal with each person, and we never see our life as a continuation of all kinds of forms of life in different forms in certain kinds of reincarnation or recurrences, because we must come quite logically to that conclusion that this life is eternal. It does not begin with me and it does not end with me. That what begins and that what ends is only the form temporarily assumed for certain purpose, for a purpose for us on this earth for a purpose of Mother Nature. But a man is a child of God. He belongs to the Sun. And when he once starts to recognize that kind of symbolism, he will start to work towards that as an aim. He introduces into his subjective world the possibility of reaching a higher level. He starts to define that by saying that he doesn't want subjectivity. He wants an objective level. In an objectivity there is only the function of that what is and the recognition of that what is, and no particular description

then only on the basis of an understanding which at the present time does not exist on earth because most of our understanding is a simple interpretation which is made by us as we are.

With other words, the condition of a higher level is not as much influenced any more by the earth. But we wish it to be influenced by that what is the ultimate aim. And one says, "If God could only tell us." "If he only could come down and be with us for some time. If at that time we could be open to that kind of a message, then maybe we would be able to learn. Maybe we would be able to change because of the presence of that. Maybe he could tell us what we ought to do, and because of that, and our work on ourselves, we may be able to change ourselves into that what is still possible and allowable on this earth. And then you see Gurdjieff comes in and he says "Yes, you can." The aim is to become a harmonious man and I will tell you how to do it. You create that kind of ^{an} image as if God comes down to you. You, ordinary human being; you, being so completely enamoured by forms, you take upon yourself to create a form in which you wish to have something become alive. Your aliveness you cannot ^{give} give, and you cannot part with. But form you can make, in the image of God, as much as you think about him, and what you are able to do, and whatever form that happens to be, there is the beginning of your I. And then you, little creature, you pray to God. You ask God for that kind of a message from above, as it were. Please fill this form, for me, with life. That is I. The I has then, that kind of a function a dual function. It belongs to me because of the form. It belongs to God because of its life. And the function is that I

wish this I to tell me the truth of my bondage. I want to have understanding of the state in which I am. I do not want to repeat the word mechanicality, or being a machine. I want to verify that that is the case. I want to admit many times to myself that I do make mistakes. And I don't want my mind to come in and rationalize about it, and make it so that it is not as bad as it seems. If I want the truth I want nothing else but the truth, because only that kind of a truth, I say then, and it is a little quotation as you know, it will set me free. And it is freedom that I want. So I ask God, "How do I create 'I'?" He says, "By not thinking, by not feeling, by allowing an existence, by an acceptance of that what is ~~an~~ aliveness in you, by the recognition of your life as expressed by the form, by the acceptance of the form as it is, because it is not life, it is just a form temporarily used for an expression, ~~By~~ accepting the reality of your life as it is there encased in the form, and by allowing that life within you to become prodigal through that what you have to make which is your conscience." He says this 'I' will help you to tell what it might mean to be conscious. And at the same time the wish to reach that what is aliveness within one, that attempt will teach you what it is to become conscientious. And then He says if both can take place at the same time, they will never fight. But they will be in agreement with each other because they have gone to the same school of objectivity. But then he says also, "Be very careful that the thought will not destroy the possibility for seeing yourself as you are." We will invent a new word for that. It is not just seeing. It is not just observing in the regular sense of the word. And then we use the ^{word} Awareness for that,

because it is not a thought process. And then He says I still want to warn you, because even if that kind of an 'I' starts with this observation process, any wishes that wishes not to have any identification with yourself in any form whatsoever of a like or a dislike, but then still your mind can play a very important part in the possibility of wishing to destroy, because the mind at the present time thinks it is already king, and it doesn't want to be dethroned. And therefore there is animosity between thoughts and awareness.^H And now you must know what is the enemy. The enemy is associations, as a thought. the enemy is the constant wish to put certain things in words. The enemy is to try to rationalize about yourself, to try to allow the thoughts of the future and the thoughts of the past which are connected with you as a personality to affect you. And for that reason we still remain in the sense of time destroyable, because time will function in such a way that at a certain time your life will be up. That is, you will die. And what you wish is really to live, forever after, or to live in eternity. And the only way you can do that is by ^{the} eating up of the time of yourself. Gurdjieff calls time the Unique Subjectivity. It is really that kind of subjectivity par excellence. It is the most difficult concept to understand. One can reach it a little bit by seeing time as a flow, a current flowing thru one. And from the future, which is ahead, and which one expects and anticipates, flowing thru one, oneself, and then disappearing into the past, and becoming a past which I remember. ^{the} the time when it reaches me and immediately leaves me, is the moment of the presence of myself. In that moment time does not function like it functions in thought, in anticipation and in

thoughts of memory. It is there as a present and a presence to myself. And it ^{is} there then, without any dimensions. It is not subject to any time length. It is not subject to any historical time. It's not subject to service time. It is just a point.

But at the time when one wishes to have that point be registered, at that time I also use another word and I call it a moment, because I don't want to indicate that when it is a point it still could move. At that time, when I wish to have this registered, and I call it a moment, time is standing still.

And so there is Work. The creation of I, the function ^{ing} in the sense of observing, which involves impartiality, meaning by that the acceptance of the object, that it is in existence, and is made up of form and life, and that that process should take place at the moment when it actually happens, at that moment it ought to be registered. It is difficult to apply it. It is difficult in a surrounding of animosity. It is difficult in a world of unconsciousness. It is difficult in any form of crystallization. And that kind of ^u crystallization should be dissolved and should be reformed in a different way, on a different level, perhaps in a different form, in a different kind of density, in a different way of being able then to understand what could be progress if one could become free from the bondage of this earth. It is that progress from this earth to the level of the planets which is the first step, and for which then, we also have that kind of a name - it would be wonderful if that planetary level, as represented by each of the planets, individually, by that which is more even than Pluto as the tenth, maybe there are three more in existence which also belong to the potentiality of a man. That that, in the form of a new body

existing under the name of Kerdjan could be created and fulfilled and that the octave is the representation of that body indicating the progress in the form of life within it to ^{Auto. further} development actually has been completed up to the ^{CAPS}(si do) of that octave. But you see, this kind of Kerdjanian body is only one of the two centers that have to develop. And for that it is only the ^{CAPS}(sol, la, si,) because the ^{CAPS}(do, re, mi) already exists. With the mind it is much, and much more difficult. It is subject to exactly the same principle, but we start at the point ^{do}, and we have to make the whole octave. In the preliminary period, before even, a mind can start to function like an intellectual body, or the beginnings of a soul as represented also by the beginning triad of the octave ^{CAPS}(do, re, mi -) and that becomes quite complicated, because only in the ^{CAPS}(do,) itself, there is already the threefoldment of the requirement, which means the observation plus ~~the~~ impartiality, ^{plus} simultaneity. But that's only one note. The next notes, ^{CAPS}(re and mi,) they represent different kinds of functions through which then, that what is in our sense of the word objective, or what is a conscious element, should remain in existence while one is attempting to go up this triad of the ^{CAPS}(do, re, mi.) At the ^{re} it is what we call ^a participation process. It means, if you remember when you have read ^(All CAPS)All and Everything, that Beelzebub comes down from the planet Mars. You see he lived on a planet. He does not live on earth. He lives in an emotional state. He lives, like we should try to live, when we are wishing to observe ourselves. We should wish to wish to live. We should try to be in a state of Mars. That is, ready to fight, without fighting, just being prepared. But then comes Beelzebub from Mars down to earth. ~~that~~

What is it? That consciousness should be present to me in my activities of behavior. That then this brain, part of it, comes down to my body and wishes to tell my body what is wrong or what is right, how to behave and how to be. Like Beelzebub comes down and tells the people of Gemchania or Tikliamish or India or even those in America, what is really the case with them, what is really their history, what is the state of their being, what is really taking place to them in their unconsciousness, and , you might say, wishing to tell -

" For Heaven sake, Wake Up." And so we call this ^{CAPS}Participation problem, this step in that little triad of the (do, re, mi) of intellect, that that what is conscious, and what takes with it its own conscience, because it has been developed to the same extent, I would like you to understand ^{this} it, that the (do, re, mi) ^{CAPS}is parallel to the (sol, la, si) of the Kesdjanian Body and that therefore the participation also includes the ^{CAPS}(la) of the ^{CAPS}sol, ^{CAP}la si part, the la is for the Kesdjanian the aspirational quality of the wish for growth. That has to be joined ^{with} in the participation of consciousness and conscience within one's ordinary life. That is when 'I' is present to one and begins to tell one what is what about the possibilities of unconsciousness and the road to further understanding. The next one is (mi,) of course, it's the experimentation ^{we call it} of (). The next one, the Kesdjanian body, is inspiration. This I want to explain.

Aspiration is that what is the result of being affected by the outside world, that I become aspiring towards something like a hero, like an aim, like a description of beauty, like something that is worthwhile, like a wish to imitate, like

a wish to go out and do like wise. That takes place within me and I try to digest it. I try to convert that energy within myself into a different kind of a form so that then it need not stay within me just as a thought or as a feeling, but that in this conversion there is a desire for activity which then is guided by what I call the changing over into ~~an~~ inspirational energy which then comes from me wishing to go outside and then actually testing that what I already know and what I feel and constantly try to remember, that consciousness and conscience should remain part of me, and that my 'I' should be awake.

It is important to see this as inspiration, because when a man becomes inspirational, he is a different kind of a man for himself as well as for others. He has then the chance of influencing others which then in turn will revert and be reflected to him. If such inspiration is accepted the man who sends it becomes different because he is answering the purpose of his life, and he is fulfilling the duty which God has laid on him, but which Mother Nature at that time has to acknowledge and at which time Mother Nature says, " You go now. I do not need you any longer. You are ready to leave this earth. You will be able to understand that what is necessary for your future in the sense now of more freedom and the real comprehension of the infinite values which exist in the totality of the universe."

So, I have made it a little bit of a lecture, little bit of a talk, a little bit of something, perhaps coherent, so that maybe tomorrow, I think it is better, that then we talk about questions and answers, but I do believe it is necessary to have a little perspective about why in God's name do we wish to Work. Why is it necessary? Why is it that we are unconscious? And why one

can have a belief that the conscious state and the conscientious state can be reached after one has paid all the debts which were incurred in the unconscious state of just happening to be born, and happening to live here.

So, maybe, I'll see you tomorrow evening. Goodnight.

Transcribed by Bill Chy